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ABSTRACT

The primary objective of the guide or introduction is to present approaches to providing a well balanced course or unit on China, India, and Japan. In the study of Asian cultures it is necessary to stress historic facts and the richness of the culture; an exclusive attention to economic growth, modernization, and the social and political problems is not appropriate. The most effective way to achieve balance is to use the comparative approach integrating both the humanities and the social sciences. How a teacher organizes his course and what method he chooses depends on his philosophy: 1) whether he postulates a linear or cyclical view of history; and, 2) how he stands on the uniqueist versus the universalist view of culture. It would be of great value if Western civilization could be studied first to facilitate comparison between institutional structures, values systems, and history. The basic methodology should start from the frame of reference of the student; the teaching of concepts, and the utilization of induction and deduction are all valid here. Study can be synthesized by selecting material from the native literature, art, music, and philosophy. Films may serve as a final summation or equally well as an introduction. SO 001 619 through SO 001 623 are related documents. (Author/SBE)

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THE TEACHING OF ASIA

by

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On the bleak New England soil, many years ago, Governor Bradford predicted, "We shall build a city on a Hill ... If God be with us, who can be against us?" To many of the founding fathers of the Republic, the American experiment was not only a national revolution but a model for the world. America saw itself as "chosen" and this assumption has tended to make education a homogenizing institution which perpetuates and passes on to the young what is essentially a northern European, protestant, middle-class cultural ethic. This American mission continues to be an important factor in American education. It is so deeply rooted in our collective psyche, it will be difficult if not impossible to purge our national consciousness of it.

This sense of chosenness and mission to the world has tended to negate our realization of cultural pluralism. The idea of a wider cultural stream, fed by disparate but nonetheless valid racial, ethnic and class tributaries, has been a difficult concept to teach. Even in the teaching of American history, we have been slow to recognize the vast pluralism in our past; history texts illustrate a remarkable similarity in their stress of white, northern-European heroes, culture and achievement. It is even more difficult to change this emphasis when we are selecting and organizing a curriculum and a teaching methodology for the world beyond Europe.

Even though the discovery of the world beyond Europe is one of the great facts in modern politics, culture and education, the majority of schools are still working from texts and being taught by teachers who stress what is essentially Western civilization. Here again the model is essentially white, northern European, Protestant and middle-class. When non-Western areas are included, they tend to be used as merely a stage on which the great drama of Western man is acted out.

In those schools where the world beyond Europe has been introduced, many large problems are yet to be solved. One problem is how to overcome the tendency many educators and teachers have to see Asia as part of the "Non-Western World." Besides being imprecise, this lable applies to a universe with the Western world at the center offering the only criteria for the study of the remainder of mankind.

As the Chinese scholar W. Theodore de bary explains:

> Non-Western Civilization is essentially a negative concept, suggesting that the primary significance of civilizations outside Europe and North American lies in their difference from the West. Indeed, the seeming impartiality with which so many civilizations are thus equated(actually negated) tends to obscure the true proportions of their respective contributions. The positive significance of Asia particularly tends to be obscured when it is simply lumped together with other areas equally different from the modern West, which by implication becomes the norm for all. 1

There is great temptation in this approach to use the post renaissance West as a model for the states of Asia. Implicit in this assumption is a value committment to such products of the western tradition as individualism, social mobility, the scientific method and middle class morality and behaviour. In a widely used book entitled West and Non-West the authors state in their introduction, "To understand the traumas and difficulties many of the emerging nations must pass through before they reach full maturity, let us look briefly at the way in which the Western world developed..."[2] This metaphor seems to suggest that the renaissance, reformation, scientific and commercial revolutions and the rise of national states experienced by the West since 1500 will inevitably be the script of the 'emerging' nations. The tendency of course is to associate the good things - progress, development, stability etc. - with the technological and economic sector of the society under consideration.

As Edward Kracke explains, "In approaching any Asian civilization, the greatest difficulty seems to be that of overcoming our initial preconceptions concerning the bases of a civilization and its objectives, drawn from our Western experience."[3] The objectives of the social sciences must be related to value systems which are after all arrived at subjectively.

Another problem is how to overcome the consideration of Asia primarily as a problem in American foreign policy. The frequent assumption here is that Asia is worth studying because of its size and geography, hence its importance to the west is essentially geopolitical. One Asian scholar in decrying this approach, states:

> "We must guard against the tendency to think of Asian peoples too much in terms of their direct effort upon our own lives. This was the great error of the pre-World War II period, which proved self-defeating insofar as it was preoccupied with surface phenomena and was unprepared to gauge the real depth and complexity of Asian reactions to the West.
>
> "The purposes of a truly liberal or humanistic education will be served only if we accept the peoples and civilizations of Asia, not as factors in the Cold War or as means to some immediate practical end but because their experience in living together, what they have learned about life and what they have come to understand about the universe, is now seen as part of the common human heritage. They are to be studied therefore, as people who can teach us much about ourselves, whose past can give us a new perspective on our own history, and whose way of looking at things challenges us to re-examine our own attitudes. 4

If Asia is not viewed as "non-Western on the way to becoming Western" or as a means of enhancing the world prestige of America, it may be viewed as full of "poor unfortunate people." This is in line with our missionary tradition: Asians were people who needed to be saved, if not from Satan then at least from hunger, superstition

and primitive living. Thus teachers may stress famine in India, overpopulation in China, efforts to industrialize in Burma, and the high death rate in Indonesia. All these factors are true and should be considered in any study of Asia, but some balance should be struck between problems and the rich cultural achievements which deserve to be studied for their own sake.

These unspoken assumptions may easily color the entire presentation of the civilizations of Asia. In a typical survey, present problems (and how the United States helps solve them) may be all that is considered. Economics and politics are stressed. Indian technological development Japan's great "economic miracle" and Chinese Communism may be the only factors many students will have studied about Asia in a short introductory course. The classical tradition of India, China and Japan are completely ignored. Because of the unspoken faith in the causation of technology, the non-technical aspects of Asian culture such as Buddhism, the No-Drama, and Chinese art may be either completely ignored, downgraded as unimportant, or presented as obstacles to progress. For example, a young teacher in New York City was assigned to teach a lesson on: "How Hinduism is holding back India." The assumption in that approach is startling.

An equally serious problem in the consideration of Asia is the temptation to approach it as the panacea for all the West's problems. Some of the more critical students who are questioning the basis of Western culture look to Asian culture, particularly Asian philosophy, much as Rousseau regarded the American India. To this type of student, Hinduism and Buddhism are humane, sophisticated religions not associated with materialism and imperialism. Thus everything Asian becomes good and beautiful because it is "not western" (or what their parents have handed down to them). This overly romantic view can be nearly

as disasterous as the opposite belief that the West embodies all civilization. This romantic approach is not new in the West's relations with Asia. In the ninteenth century, men like Emerson and Whitman tried to project into Hinduism a notion of self-fulfillment that simply was not there. The desire to find a psychological escape from the burden of present reality may always be a temptation. In a problem-filled contemporary society this wish may be greatly increased and Asia offers a splendid area for escape. A responsible teacher must discourage such flights of fancy and help youngsters to realize that achieving nirvana is not similar to a high on Marijuana or LSD, that Yoga cannot be mastered in a week, or that classical Hinduism and Zen do not offer avenues to individual fulfillment of a personal ego.

Thus, the teacher of the world beyond Europe must conceptualize Asia on its own terms, must put American relations with Asian countries in their proper perspective, must realize Asians are more than unfortunates to save, and must guard against romanticizing the Asian experience.

How an individual teacher organizes his course on Asia and what method he chooses to use to present the material will be largely determined by that teacher's own philosophy of history and the social sciences. Among the basic philosophic questions that must be resolved are: Whether the individual postulates a <u>linear</u> view or a <u>cyclical</u> concept of history and how he stands on the <u>uniqueist</u> <u>versus</u> <u>the</u> <u>universalist</u> view of <u>culture</u>.

The linear view of history holds that all previous historic development was but a prelude to the ever greater and more sophisticated society of which it was to become a part. This view is generally associated with progress in man's affairs. Though there may be temporary inter-regnums of backsliding, on the whole the line moves over

the millenia upward to "better things." High priests of this history have been Hegel, with his world spirit coming to fruition by the process of dialectic, his descendent Marx, the American anthropologist Lewis Henry Morgan, the philosopher Herbert Spencer, and a host of others. One may choose to put the classless society, liberty culminating in political democracy, material prosperity, or any political or economic system that has the commitment of the particular author or philosopher at the pinacle of man's development. It is perhaps a coincidence that all these linear theories have arisen in western civilization. It is a further irony that western civilization is usually held to be the acme of man's development - the exquisite product of man's total efforts at perfection. China, India and Japan, in this scheme, are seen as stepping stones to understanding a higher civilization. The value in studying them is in seeing them as links in the process of development and not in understanding them as self-contained cultures worthy of study on their own merits.

The cyclical view conceives of civilizations rising and falling in great cosmic arcs much as the birth life and death of individuals and the ebb and flow of the seasons. The cyclincal views of such historians as Spengler and Toynbee have gained wide attention in modern scholarship and perhaps have ameliorated somewhat the implicit ethnocentrism of most linear views of history. In addition, these cyclical conceptions serve to provide an historic framework for the notion of cultural relativity that has gained much credibility among anthropologists such as Ruth Benedict.

However, even these cyclical theories rest in the context of closed systems characteristic of much of western thought. For the Christian all men are conceived in sin and were redeemed by the sacrifice of Christ. The cyclical view hold that the good news of God is for all men even though some have not yet heard the word. Similar beliefs are

held by both Muslims and Jews, at least insofar as the correctness of their theology is concerned. On the other end of the spectrum are those who have replaced the God of our fathers with the machine, and the theology of technology. This orthodoxy insists that man's great achievements have all been rooted in technological break-throughs. Thus man emerged from hunting into agriculture and later into the industrial age. Consequently, all societies are either underdeveloped-agricultural or developed-industrial. Whether chosen by God or blessed by the machine, the Western industrial states, in these thought systems, stand in the forefront of man's achievement with the message of truth for all who would heed it. Thus, whether one opts for the linear view of historical development or the cyclical model, it must be kept in mind that both these philosophies of history are products of western scholarship and tend to diminish the historical importance of the great Asian civilizations.

The modern social scientist has contributed much to the diminution of the more blatant misconceptions of some of these historic generalizations. He more than anyone in the post war world, has contributed to the idea that men everywhere have had much in common at all times of history. Thus there has been a growing movement, stimulated by the social sciences, to accentuate these common problems, institutions and social structures whether in the West or non-West. One could argue that we have come full cycle from Hegel and other 19th century historians to another model based on the universality of man's behavior and evolution. The archtype of this new social science model is Daniel Lerner's structure set forth in <u>The Passing of Traditional Society</u>.

The assumption in this approach is that all societies, as most individuals, more or less experience the same

growing process; the processes can be analyzed as phenomena in themselves and do not require deep and sophisticated knowledge of the culture and tradition of individual societies. As Prof. Lerner explains:

> "Our data on 73 countries, distributed over all the continents of the earth, indicate that many millions of individuals everywhere are in the same position. This further suggests that the model of modernization follows an autonomous historical logic - that each phase tends to generate the next phase by some mechanism which operates independently of cultural or doctrinal variations."5

According to Prof. Lerner's model, societies such as China, India and the other states of Asia are passing, or are about to pass, through three distinct phases of growth toward modernization. Each will experience urbanization, literacy, and media and political participation. In this analysis all societies tend to be either traditional or modern. (For a detailed analysis of this model see The Passing of Traditional Society) In this approach to Asia, data would be used from all societies in an effort to understand the process of modernization and the societal changes which accompany that process. The cultural uniqueness of a Japan, an India or a China is subordinated; their cultures become case studies for the application of social science efforts at universal principles of change and growth.

The goal of these "universalists" is to create a genuinely world wide study of man in all his cultural settings. The use of Asia in this social science approach provides additional data for generalizations made on a grand scale and may also suggest fallacies in these generalizations that will become modified in the light of new information from societies outside the West. A leading anthropologist of this school maintains that:

> One ironic consequence of the growth of non-Western studies has, in fact, been to downgrade the importance of the distinction between"Western" and"non-Western". For this particular way of dividing the world has little theoretical significance in any of the disciplines, old or new. On the contrary, just as comparative philology and historical linguistics brought Sanskrit and the languages of North India closer to those of Europe, so may the newer comparative studies discover new sources of affinity between Western and non-Western peoples. In that case, non-Western studies will be significant, not because they specialize in the exotic and unfamiliar, but because they help fill in the specific content and color of the blurred contours of a human nature that is universal. 6

In contrast to the universalist are those who believe in the uniqueness of the individual cultures. They are usually area studies specialists who have spent many years involving themselves in the affairs of one great civilization. They tend to stress the original contributions and unique institutions and cultural mix that constitutes each of the great Asian civilizations.

For the uniqueist, time and effort are best spent analyzing and studying a single civilization in depth and attempting to relate the disperate parts of the civilization into an organic whole which is more than the sum of the parts. One scholar suggests that, "If we can confine ourselves to penetrating as deeply as time allowes into one civilization, and try to get beyond generalizations to the details that give them color and reality, we are on the way to understanding other civilizations as well ..." 7

If such a single civilization approach is used it must further be decided which of the social sciences and humanities will serve as the major focus of the study. One Indian scholar goes as far as to suggest that the use of social science disciplines be disregarded completely for a study of India. Instead he proposes what he terms

"A Self Image Approach." Professor Potter describes this method, as ".. An effort to see how the people of a given culture view themselves and their surroundings, rather than using the categories of any one discipline or of Western values in studying an Asian civilization."[8] Professor Potter, in arguing for this approach, points out that it would provide ample opportunity for the reading of materials written by the people of the civilization under study; and offers an assessment of the civilization based on the values of the civilization rather than on a particular discipline or our own values.

Thus we have at least two dichtomies to deal with. Are the societies of Asia to be treated as a part of a greater historic drama culminating in the "Rise of the West?" Does each great civilization proceed through the organic cycle of rise and fall within the context of its own norms and culture? In our treatment of Asian social institutions are we to stress the societies as examplars of a greater universal culture dealing with such phenomena as Japanese feudalism, Chinese court life and Indian village organization as case studies to support larger social science generalizations: or are we to plunge our students into the cultural uniqueness of Indian, Chinese, Japanese and Indonesian societies stressing the peculiar characteristics of such processes and structures as caste, Hinduism, Scholar Gentry and face?

It is within this framework that a philosophy of teaching Asian civilization must be forged. Our answers to these questions will dictate our use and the meaning of such frequently used terms as "modernization," "underdeveloped," "evolving," "backward," "catching up," "Westernization," and numerous others. Are the nations of Asia now experiencing the social transformation roughly equivalent to the last four hundred years of western history or is their experience qualitatively different? Should the

peculiar life style and cultures of Japan, China and India be stressed or should they be used as case studies for the wider application of certain universal processes? Each teacher must resolve the questions in his own ways.

Most likely each teacher will have his own orientation in this debate. Whichever approach is used has its value; neither emphasis makes any claim to infallibility. In many ways the unique and universal schools of thought may be combined without doing violence to the methodology of either. A teacher may want to stress the transition of the societies of Asia and use the model of "Traditional and Modern" and still attempt to teach the uniqueness of the Japanese character, the Indian mind, and the Chinese world view. A tension between the poles of uniqueness and universalists could serve to stimulate much thought by students who are studying Asia. A class might want to accept Professor Lerner's model of modernization as a hypothesis and attempt to prove, disprove, or modify the hypothesis in light of data collected from one specific Asian society. Students might come to understand what Professor Reischauer meant when he observed that modernization does not mean the end of a nation's unique culture. Mr. Reischauer cited the propensity of the modern Japanese to retain their traditional group loyalities, formalism in social relations and interest in classical cultural forms such as music and drama even as they were "becoming modern."

Once the teacher or curriculum builder answers some of these questions and faces the many problems involved in creating an authentic course of study on Asia, he must decide when the material should be offered. He must decide if the work on Asia is best handled as a separate course or included in the larger framework of a world history course.

By choosing the latter, the rather tenuous (perhaps false) notion of East and West would seem to be broken down. Asia would find its rightful place in world history; Asian literature would be included in literature survey courses; art and music from the orient would be part of any art appricipation course. Ideal as this approach is, world history, art, music and literature teachers are probably not willing or equipped to incorporate Asian studies into their existing surveys. Because of this, Asian studies will have to be offered either as a senior elective or included as a part of the ninth or tenth grade course on non-western cultures.

As a prerequisite to a better understanding of Asian civilizations, it would be of great value if Western civilization (what we have called World History) could be studied first. In many schools, this would mean shifting the present tenth grade western civilization course to the ninth grade. Unless we understand the assumptions of the western tradition and how these forces developed and shape our present life, it is doubtful that we can understand a culture from which stresses other aspects of human behavior. Furthermore, having analyzed our own tradition, a comparative study can be made between our institutional structure, value system and history and that of the major Asian societies. As Professor De Bary has said, in regard to Asian studies, "We are Americans; we start from there or we make a false start." 9

When we study Asian cultures, we will probably find out more about ourselves than about the Asians. However, if we do not know our own traditions, it is doubtful whether we will even know what to look for in another society.

As we approach the study of Asia - as part of a larger study of world civilization, as a special course, or as part of a course - we should keep several concepts in mind. These may help keep us from relying on our often ethnocentric yardsticks for evaluating other civilizations; they may also be a way to cut through much that could be misleading about our traditional studies of Asia.

First, there may be no such thing as "Asia" if we are thinking of it as a culturally homogenious area. This immediately removes from our vocabulary such cliche's as the "Asian Mystique," the "Oriental Mind," and the "Inscrutable East." The Muslims are a vital part of Asian civilization, but they have considerable influence also in the Mediterranean basin and in Africa. In many ways, Europe has as much or more in common culturally, linguistically, and ethnically with India than India has with China. Perhaps even the philosophy of Confucious is closer to the Pragmatism of Charles Peirce than to His supposedly Asian brother Sankara. Certainly the streets of Tokyo may evoke more similarity to San Francisco than to a farming village of Thailand or Pakistan.

Second, abstract thought (a western concept) tends to be defined in behavioral terms in Asian societies. Whereas the Greeks sought truth and knowledge for their own sakes, and created the western discipline of philosophy, there appears to be no such division among thought, speculation, and behavior in India and China. In both the Chinese cultural area and the Indian cultural area there is a tendency to use ideology - what we term philosophy - for practical life ends. Thus, a study of philosophy and religion in China and India may be altogether misleading. While we have become accustomed to neurotic psychotherapists or ethics professor who beat their wives, the Chinese would define Christian ethics by the actions of those professors and the Indian would define parliamentary democracy by the life style of the British in India. Professor Edward Conze, a long time student of

Buddhism, calls this phenomena "Pragmatic Metaphysics." Professor Paul Mus believes that both Chinese and Indian philosophy are inseparable from the daily behavior that is observable in these cultures. 10

Third, Western scholars have tended to over-emphasize the sacred and philosophical books of Asian cultures. This is probably because the major western religions are scripturally based. In studying about India, we have emphasized such works as the Bhagavad-Gita, Upanishads, and commentaries of Sankara. For China, we have perhaps placed too much emphasis on the court and gentry, and the Confucian philosophy which underlay that strata of life. Recent scholars, particularly anthropologists, are making us more aware of the "little traditions" largely contained in the village structure of Asia. Any teacher should be careful to balance his offerings between the great classical traditions of India, China and Japan and the lives and culture of the ordinary people in those societies. This new stress on the common people is part of a larger move in cultural analysis. It strives to ameliorate the dominance of official, high status histories and to give credit to popular culture, mass movements and thought not necessarily systemized by great thinkers.

Fourth, there is a great heterogenity of the societies of Asia. Now that American studies in high school are becoming increasingly aware of the pluralism that has always been present in American society, a fine opportunity for comparison of this factor with the same reality in Asia is presented. Certainly China had more disparate elements to blend into a society than the United States; the constant infusion of new racial, ethnic and linguistic groups into Indian society is one of the most significant aspects of that nation's history and helps account for her unique institutional structure, Perhaps Japan alone among major Asian countries has had a homogeneous human group with which

to forge a culture. Again, Japan's experience would offer fruitful comparison with China and India as well as with the United States.

Fifth, none of the societies in "Asia" have developed in isolation. Constant contact with the other civilizations has been an important theme in Asian life. Commenting on this point, Professor McNeil has stated:

> In my view, there has always been a process of cultural interchage; cultural flow and cultural stimulation between adjacent societies. I think the process of collision and contact, peaceful and warlike, between peoples of different cultures is the central motor of historical change; that is the generation of new styles of life seems to be related to the intensity of contact between people having alien ways of life. [11]

This stress on cultural contact and interchange significantly modifies Arnold Toynbee's interpretation that great civilizations develop and fall in near isolation. Tracing the spread of a particular idea, art form or custom can be fascinating detective work and often gives a human dimension to an otherwise abstract notion. For example, the influences of Greek art in North India, Buddhism in China and Japan, Buddhist architecture and religions in Europe, Persian and Turkish influences in both Europe and India and China and the impact of the West in Asia are only a few of the many possibilities such an approach suggests.

Methodology

The basic methodology for a study of Asia should be no different from that used to study any other area. Starting from the frame of reference of the student, teaching process and concepts, and utilizing induction and deduction are all valid here. Because, in a study of Asia, students are being asked to deal with subject matter and life styles which likely are quite alien to them, it is especially important that their frame of reference always be kept in mind. The teacher

should always be aware that his students need to be standing on familiar ground before they undertake to analyze a culture distant and different from their own. At the same time, students must not be allowed to carry with them the unconscious yardsticks they have accumulated through the years: they must not categorize, evaluate and classify other societies on the basis of progress, technology and humanism.

The most effective way to achieve a balance here is to use the comparative approach to Asian cultures. Comparative history and studies is gaining in scholarly reputation and practice. Psychologically, the comparative approach offers the young student a means of identification; his Indian, Japanese and Chinese contemporaries, offer different answers to the same basic question of life and illustrate other forms of social organization. At the same time, the comparative approach builds on concepts, processes and knowledge already learned by the students. As one advocate of comparative studies explains:

> "In much the same way, the approach to a foreign culture could profit from just such contrastive studies. They would highlight the points of difference between certain aspects of Western and the particular non-Western culture to be studied and also permit one to take advantage of whatever points of similarity do exist. There are, for example, likenesses between baroque and certain types of Far Eastern literature and art, and certainly an experience of the one provides an entry to the understanding of the other. Similar observations might be made about the picaresque tale Renaissance Europe and Japan, or between some aspects of early Christian and African art. From these similarities, one can proceed to the more definitely marked contrasts." 12

Asuming that students have had some experience with their own tradition, comparison can easily be made between the Greek Epics such as the Iliad and the Indian Ramayana; between the political science of Kautilya and the Panchtantra and that of Machievelli; between the creation stories of the Vedas and those of the Bible and Koran; and the speculations

in the Upanishads, and Lao Tzu, and those of Kant, Spinoza, and St. Augustine.

Because of the exposure of most American children to a constant flow of information and impressions from television movies, and magazines, it can be assumed that many of them will already have some impressions of Asian societies. They may think of the Indians as very religious and are certain to be aware of caste and cows without any depth knowledge of either. They may have images of the Japanese as overly efficient, bowing all the time and inundating the world with transistor radios. They may think of the Chinese as gentle laundrymen or as communist monsters bent on destroying them. These impressions are bound to be present even when they are not realized by those who hold them. Even scholars who have spent many years dealing first hand with the peoples, culture, and traditions of Asia are prone to this tendency. Harold Isaacs has shown us in his Scratches on our Minds that among the 181 Americans whom he polled, all of whom were Indian and Chinese scholars, a great many biases were apparent. Mr. Isaacs does feel somewhat optimistic about the possibility of going past the "Scratches on the mind" and reshaping our opinions and stereotypes. He suggests that:

> The problem for every man, be he Chinese, Indian of American, would still seem to be to try to know the nature of this process, to sort out the sounds and distinguish among the sights, to understand their effects in his own mind and in the minds of others. It is at least barely possible that this knowledge can help make the new relationships, the new assumptions, the new images a little less unflattering to themselves and to human society. 13

These scratches on our minds may be both a curse and a blessing. If we use the inductive approach, they may serve as hypotheses from which to launch into the study of the Asian societies. "Is Hinduism essentially otherworldly?" "Is Japanese industrialization related to their historic

character?" "Does traditional Confucianism conduce to an acceptance of Marxism?" may serve as points for intensive research. Even such stereotypes as the sacredness of the cow, the hold of caste, the apathy of the Indian peasant or the corruption of Vietnamese officials may serve as hypothesis for further study rather than as assumptions the teacher must indoctrinate or refute.

In developing a methodology for Asia, it is strongly suggested that the social sciences be liberally supplemented with materials and skills from the humanities. One problem with much of the material being published on Asian societies is its emphasis on social science concepts at the expense of a humanistic emphasis. This approach is unbalanced and it leaves out materials and approaches which encourage student apathy and identification. Both the social science process and humanistic studies can easily be synthesized by selecting material from the native literature, art, music and philosophy. This synthesis will allow students opportunity for perceptive kinds of experiences as well as for the conventional conceptual learning. In short, the cerebral process must be supplemented with a more visceral learning opportunity.

Drawing on the humanities also provides a direct and dramatic kind of motivation for the introduction of an Asian culture. Most students will be able to distinguish the difference between the music of a koto, a sitar and a trumpet. He also will feel the difference in style and organization of the music of India, Japan, and the United States without having had any training in the field. Most students can see the difference between the architecture of the Greek Parthenon and the Indian Temple at Madurai without having studies art. All kinds of guesses and impressions can be gathered from a class simply by allowing students to think out loud while looking at Asian art or listening to its music. Again these impressions may serve as an <u>hypothesis</u> for further study.

Literature, especially, is of great use in the teaching of Asia. For example, if social change is to be studied, do it through Chekhov's The Cherry Orchard, Osamu Dazai's The Setting Sun, John Hersey's A Single Pebble, Han Suyin's Love is a Many Splendid Thing, or Kamala Markandya's Nectar in a Sieve.

Literature is available for practically any phase of Asian life. It offers a first hand impression of the feeling of the age or the place. Most any concept of the social sciences - acculturation, urbanization, nationalism, religious reformation, ethnic rivalries - may be taught through literature without losing the nature of the process being taught. There is perhaps no more vivid picture of Togagawa Japan than Japanese Inn, or no more moving an account of the partition of the Indian sub-continent than Train to Pakistan Geography, history and anthropology can become much more alive when taught through literature. Reading the last chapter of The Village Had No Walls is a far more real introduction to the importance of the monsoon in India than the standard pulling down of the map and ensuing discourse on wind currents and rain patterns.

It would be ideal if the cooperation of the music, art, and English departments could be solicited in the teaching of Asian culture. But that seems more a future possibility than a present reality. Until that time the social studies teacher should not fear to use art, literature, and music even though he himself is not expert on these subjects. In some instances, the mere exposure of students to these art forms will do something to interest further study. The excellent films produced in Asia should also not be overlooked as teaching aids. Both Japan and India rank among the top three film producers in the world. What these two cultures have to say about themselves through film is often more profound that any textbook can be. Chushingura and Pather Panchali are musts for any one who would understand India

and Japan. Films of this sort may serve as final sumation of the unit or course or equally well as an introduction to the study of the cultures.

CHINA

American students who undertake the study of China face several factors which may obfuscate their vision. For two decades public debate has raged over such questions as: "Who lost China?" "Whether the communist regime should be recognized," and "What is the most effective American policy toward this largest nation in the world?" Any course on China is likely to be framed within the emotional context of these questions. The American temptation is to overly stress the Communist period in Chinese history and to consider the society primarily as a major "problem" of United States foreign policy.

The Chinese concept of time could serve to place the twenty-year period of Communist government in the proper light. Several years ago, at a conference on the teaching of Asia, a professor from Taiwan was admonishing a group of American teachers for not teaching more about China. Piqued at this advice, one American teacher, in a rather harsh voice, asked: "What is being done in Chinese schools about American history?" "Oh," replied the Chinese professor, "We don't do much with current events in our schools."

The Chinese, unlike the Indians, have been great historians; history plays a major part in the world view of the Chinese people. Traditionally they wrote their history dynasty by dynasty; the present dynasty would write the history of the previous dynasty. Built into this concept of history was a hesitation about commenting on anything so contemporary as the last twenty years. If American teachers could teach this long, sweeping concept of time and history, the Communist period would of necessity fall into perspective and the

American propensity toward present-mindedness might be tempered.

Important as history is to the Chinese world view, it is doubtful that any teacher will want to take a straight historical approach to the over 3,000 year tradition of China. To teach Chinese history the way it was written, dynasty, by dynasty, would soon involve young students in an encyclopedic web of confusion which would probably turn students away from China as the memorizing of soliloquies turned generations away from Shakespeare. If a straight historical approach is used, it would be best to stress what Professor Arthur Wright terms "Nodal points or formative experiences." Mr. Wright selects nine such experiences in Chinese history:

A. The period of genesis: the emergence of distinctive features of a Chinese civilization in the Shang;

B. The later Chou viewed as a "classical age";

C. The unification of state and culture: the founding of the Chinese Empire by the Ch'in, consolidation and development by Han;

D. The first experience of dismemberment and foreign invasions, cultural and political, c. 300-589;

E. Unification: a new centralized empire and its culture - Sui and T'ang, 589-750;

F. The breakdown of the second imperial order and the beginnings of the new society and culture - late T'ang, Five Dynasties and Sung; proto-modern China;

G. The first experience of total conquest and of incorporation in a large world-empire: the period of Mongol domination, the brutalization of politics, and the evolution of mass culture;

H. Reassertion of Chinese control over state, society, and culture: the Ming. The failure of creativity. With apologies to Toynbee, "abortive effort to revive the ghost of the T'ang oekumene";

I. The second total conquest, continuation and atrophy of Ming institutions and cultures under a Manchu-Chinese dyarchy. 14

To this list should be added the break-up of the dynastic system, the impact of the West, and the birth and growth of Chinese Communism.

A much preferred entry into the study of China would seem to be, as with India, the village. Plunge the student into a real slice of Chinese society: a changing village. The student can then identify with real people as he observes them acting out the events of their lives. In the village life, the student would be provided with ample evidence of traditional China; this can furnish the road back into an analysis of classical Chinese society. He will also find evidences of the modernization process as it is being lived in contemporary China.

There are good sources on the Chinese village, but Jan Myrdal's Report from a Chinese Village and C.K. Yang's Chinese Village will serve the purpose as well as any. These books can be used in entirity or selections can be made from them. There are parts of Gunnar Myrdal's great Asian Drama which will be useful, especially to illustrate that many of the assumptions of western social sciences must be modified when applied in an Asian context.

Within the village structure, the arranged marriage, the desire for sons, the authoritarianism of the male, and the respect for age all ought to be emphasized. The Confucian doctrine of five relationships should also be included here. The division of the family land among the sons, as opposed to the Western European system of primogeniture, should be included. It is the basis for the fragmentation of the land in modern China and is useful background for understanding the Communist attempts to consolidate land holdings into larger farms.

Whether through history or through the village, the teaching of China should include the understanding of several

concepts that could underlie the entire time spent of the civilization. First, it should be kept constantly in mind that China, like India, is too large and too diverse to refer to with any facile generalizations; all the generalizations will have major exceptions. Great size, diversity and pluralism are all factors of the Chinese population and culture. From the desert peoples and Muslim influences of the west to the dry wheat growing areas of the north to the rich, wet rice lands of the south there are great differences in life style, economic structure and culture. New influences from peoples from north and central Asia, bringing customs from the Middle East and even Europe, have further contributed to Chinese pluralism. The Chinese racial stock may lead the outsider to assume a remarkable homogenity. However, this homogenity is soon disproved; anthropological inspection reveals a mixture of many diverse strains of hair color, nose shape and facial [illegible].

It is within this great heterogenity that the basic consensus of Chinese culture must be analyzed. The important concept here is the creation of a remarkably stable synthesis from diverse elements and its continuity through Chinese history. It would be important to deal with this philosophic synthesis and to stress the syncretism of Chinese culture. A comparison with the western propensity to exclusiveness and dualism would be natural here. Whereas American students will be inclined to posit either/or choices for major questions, the Chinese mind has successfully integrated most opposites into its philosophic system. This would be an opportunity to discuss Buddhism in its Chinese setting. As Chinese scholars made their own translations of the Indian Buddhist texts, many modifications and changes were made so the foreign ideology would fit into an organic Chinese setting. (Comparisons between this adaptation and the later adaptation of Marxism-Leninism to a Chinese environment would be a subject for fruitful analysis.)

Another conceptual framework which should guide the study of China is the culture's propensity for an anthropocentric view of reality. In most of Chinese thought "man as the measure of things" would stand as a basic criteria. Unlike Indian thinkers who devoted so much time and energy to the metaphysical realm of investigation, the Chinese mind tended to deal with secular matters and human relationships. In the Chinese language structure man is usually the subject who has ideas and for whom abstractions exist. The language also reveals an emphasis on the concrete as opposed to the abstract, with concern for nominalism and not the sweeping generalities one finds in other languages.

The penchant for concreteness in thought and philosophy may be traced in part to Chinese character writing. The language has also been very important in building a common culture and in passing on the Confucian ethical system. Though few students are likely to want to exert the time and discipline to learn this difficult language, they can be introduced to some of its assumptions and structures by comparing it to English. Students can look in their language for non-phonetic, semantic symbols such as Arabic numerals, italics, proof-reader's marks, etc. From this insight into character writing, students may be asked to create their own ideographs. They can be shown some simple Chinese characters such as the sun and moon, together standing for bright, or two women under one house standing for trouble. From ideographs, students may go on to learn about caligraphy, painting and even the magical aspects of the construction of ideography and the I Ching which is so popular in the United States.

The basic conservatism, exhaltation of antiquity and esteem for a hierarchial system of relationships should also guide the teacher in the organization of the study of China. After the competition of the "hundred schools of philosophy" and the short experience with legalism, in early history,

the Chinese, after the triumph of Confucianism, have exhibited a remarkable tendency to use traditional orthodoxy as a basis for all decisions and as a model for life. This would imply a strong emphasis on the Confucian system in any study of China. Certain excerpts from the Analects should be available for students to read first hand. From these sources and some of the commentaries, students may see the implications of the philosophy for daily life, the formation of government and the establishment of social institutions. A good project would be to have students create a Confucian social system for the class or school to see how it actually works when applied. It may be particularly interesting to compare some of the phenomena of the "generation gap" to the Confucian way of dealing with such a problem. The current cultural revolution may be better understood as an effort at radical change when placed in the context of the traditional Confucian system.

Despite some claims that the rise of Communism has obliterated the Confucian influences, it is likely that such a formative experience in the collective tradition of a people cannot be obliterated by edict, revolution, or a society convulsed with change. As Joseph Levenson's studies have shown, Confucianism continues to be a great influence in modern China. In the Confucian tradition, the student can see the propensity for secularism, the importance of ideology in the life and many of the ethics long associated with Chinese culture. Professor Fairbanks has written of the importance of Confucianism in Chinese history:

> ... if we take this Confucian view of life in its social and political context, we will see that its esteem for age over youth, for the past over the present, for established authority over innovation, has in fact provided one of the great historic answers to the problem of social stability. It has been the most successful of all systems of conservatism. For most of two thousand years the Confucian ideology was made the chief subject of study

> in the world's largest state; nowhere else have the sanctions of government power been based for so many centuries upon a single consistent pattern of ideas attributed to one ancient sage. 15

Another concept central to an understanding of China is the great sense of harmony of nature which exists in the mind of Chinese man. Since ancient times, the idea of heaven (T'ien) has been conceived in relationship with man. This is closely related to natural law that was so much a part of the Western Enlightenment. During that period, many European thinkers looked to China as a classic model for a society based on nature and man's understanding of natural law. The idea that man should follow his true nature has been stressed in much of Chinese philosophy and has been a guiding principle in the formation and evolution of the culture.

It is important for students to realize that Chinese society has, traditionally, really been two societies. One is the traditional village where over eighty per cent of the population have lived. The other is the society of the walled cities where the merchants, scholars and officials have lived. To understand this second society, an understanding of the gentry class would be most important.

The Chinese Gentry class came to power partly because of their larger land holdings. However, the important means to "leap through the eye of the needle" and become a member of this class was through the complex examination system with degrees and positions conferred upon those who excelled. This group of civil servants made Chinese society unique and the system must be studied on its own terms as few of the generalizations of the feudal system seem to fit. Students may want to try and grasp what the examination

system meant. Make up a few tests that would be equilivent to what would have been given in traditional China. A test based on the memorization of the entire Old Testament as well as all the commentaries on it might be comparable.

The concept of the Gentry, bureaucracy, and the examination system should go hand in hand with an understanding of the classic Chinese government and the concept of dynastic cycle. As excellent discussion of this can be found in John Meskill's The Pattern of Chinese History, Cycles, Development, or Stagnation. Many selections from this pamphlet may be read by students or interpreted by the teachers.

The remarkable continuity and stability of the historic Imperial system of China - the longest in man's history - should be appreciated. This even more impressive when the vast diversity that makes up China is kept in mind. The study of this tability offers an opportunity for American students to look at a historical case study of the building and maintaining of a pluralistic society. This is a challenge of immense proportions for contemporary American society; it is well within the frame of reference of most students.

Finally, there remains the impact of the West on China. In presenting this, the teacher must not over emphasize occidental influences. Recent scholarship suggests that Asian societies were in a great state of internal flux and change at the time of Western contact; the radical changes in Asia in the last century and a half must not be construed to have been caused exclusively by western contact. The meeting of the two cultures can be a fascinating study for high school students. The crisis of contact between the northern European culture and the Black African

and Afro-American cultures in this country can be an effective comparison. Missionary diaries, Chinese accounts of the Jesuits and other Europeans make fascinating reading; they offer a splendid opportunity to study and to analyze what happens when cultures meet.

In dealing with Chinese communism, the teacher must make a real effort to present the possibility of the continuence of the Confucian culture within modern China. We have already noted the importance of students understanding Confucian culture and influence. They can now try and see how the essentially western ideas of Marxism-Leninism is being adapted to a Chinese setting. This offers another opportunity to look at cultural diffusion and to see how western ideas are modified to suit Asian cultural traditions.

Like all great cultures, China offers material for a life-time of study. As the teacher selects materials for a few weeks, or perhaps a semester, of study by high school students, it is hoped he will keep these important conceptual ideas in mind. By the end of the study, perhaps the students will have fulfilled the criteria set by Professor Fairbanks for anyone who hopes to obtain an adequate understanding of China:

> Today, if we in America are to discharge the responsibilities which attend our power, we must know not only the conditions in which the Chinese find themselves under Communism but also their traditional patterns of response and aspiration, their mode of action when moved by hope of fear, their channels of expression for ambition, jealousy, pride, or love, their standards of the good life, of duty among friends and to the state, of loyality to persons and to ideals. We can truly understand Chinese events and relate ourselves to them with wisdom only when we have become sophisticated as to Chinese motives. 16

JAPAN

The use of Japan in the study of Asia provides several outstanding opportunities to break stereotypes concerning Asia and to utilize a comparative approach to area studies. Japan alone among the Asian nations has experienced a rapid industrialization and ranks as one of the world's great economic powers. A study of this process is essential in any study of Asia. It will illustrate graphically that the industrial revolution is not the monopoly of western man. At the same time, it will serve to show that a society outside the western world can certainly modernize without forsaking its traditional culture and way of life. Japan's experience in the 19th and 20th centuries, as a parliamentary system was established and a rapid industrialization took place, offers great possibility for comparison with China's experience during the same period and also with Germany and Italy, which had some of the same problems and phases of development.

The study of Japan also offers a perfect opportunity to analyse the process of cultural diffusion. Two great cultural transformations have been the formative experiences of Japanese history. The first was the contact with China beginning in the sixth century when Japan began to participate in the Chinese culture area. This great cultural impact was felt first at the capital and among the intelligensia. It filtered down to the most remote Japanese village until, by the thirteenth century, Buddhism had been felt on all levels of society; and by the 18th century, all Japanese families were living according to Confucian relationship patterns.

The second great cultural diffusion and synthesis was, of course, Japan's experience with the west in the 19th century; the effects of this are still being worked out today.

In both instances of foreign impact we have a similar Japanese response: the ingenious selecting of the most attractive and functional elements of the alien culture and the process of ingestion and adaptation to the Japanese style and native culture.

If Chinese society has already been studied, as it should before an examination of Japan, the institutions and culture forms evolved in classical China may now be analyzed in a Japanese setting. The Chinese political system stressed the emperor as only the temporary repositor of the mandate of heaven who could be overthrown if he failed to manifest moral leadership. In Japan the emperor came to be regarded as divine in his own right and the symbol of the state. This view of divine ruler with few exceptions continued through all subsequent Japanese history until modern times. The Chinese idea of a scholar gentry which composed the ruling bureaucracy in Japan became modified and was reincarnated as the "soldier administrator"; and later the samurai. Again the neo-Confucianism used to philosophically cement the bureaucracy of the Southern Sung Dynasty in China, in Japan became the guiding principle for a centralized feudalism of the Tokugawa period. As Buddhism from India was modified to suit the Chinese landscape, so too Chinese Buddhism was adapted to the Japanese culture force. Here Gotama blended with the native Shinto to form a unique, more optimistic, more natural, religion not duplicated anywhere in the world. The Zen of the Japanese is unique to that culture as is the tea ceremony, the flower arrangement, the art and literature it helped produce.

Similarly the Meiji restoration offers another case study in cultural borrowing and transformation of Japanese society. Japan's efforts and great success in this sphere might well serve as a basis of comparison with the efforts

at modernization other Asian states have made. The differences in degrees of success could serve as hypotheses for further research. The rise of the constitutional system, the evolution of the Japanese corporation, the development of an army and navy and new educational system all are institutions which deserve attention from students of modernization. Like all other Asian societies Japan offers ample opportunity to study traditional and modern forms of society and culture. Books such as The Makioka Sisters well illustrate the rapidity of change in recent Japan and the social crisis that trails in its wake even in a single family. From the conflict of change students will want to go back in Japanese history to examine the traditional pattern of living, if possible back into the Heian Period, if not at least an analysis of life in the Tokugawa period. For the better students Japanese Inn is an excellent introduction to this period as is the play Chushingura which is also a magnificant movie depicting the code of the Samurai in feudal Japan.

From the Tokugawa style of life may be extrapolated many features of the Japanese character and style to be explored. These characteristics can be illustrated through the comparative method using Chinese culture and the life style of American High School students as a basis for the comparison. The tendency of the Japanese to be ambiguous about their own culture and foreign influences is a good point to contrast with the Chinese idea of themselves as unquestionably superior and the center of the civilized world. This ambiguity may also be useful as a partial explanation of Japan's great ability to change and innovate in its national life. It may well explain the nation's self-consciousness with the outside world and the eagerness with which the Japanese have sought to be accepted and praised by foreign peoples. 17

A discussion of the seeming paradox of the intense Japanese feeling of emotionalism expressed in the literature, art, theater and festivals combined with an almost stoical external appearance in public relationships would also be of interest to high school students. This balance between emotionalism and outward stoicism and control of emotions could be compared with the Puritan etnic in America and the attack on that lack of outer warmth by so many of today's questioning youth.

In the midst of the contemporary attack on many aspects of western rationalism by members of the younger generation it would seem timely to raise the thesis of F.S.C. Northrup in The Meeting of East and West. He maintains that Eastern civilization is essentially aesthetic in contrast to the west's emphasis on theoretical and rational means of discourse. If there is truth in this generality the teacher will want to draw heavily on Japanese poetry, graphic art, literature and drama if students are to get the cultural story as perceived by those who made it. Any study of Japan that left out Haiku and tanka poetry, the No Drama, Kabuki plays and landscape art would fail completely to capture the inner spirit of the people that is essential for the giving of life and spirit to the often dry bones of social science processes.

That the Japanese are not religious is often a cliche, which like many others, is without foundation in fact. The synthesis of native and imported religious beliefs and customs again makes for a uniquely Japanese institution. The ancient rites of Shinto historically have withstood the onslaughts of Buddhism, Confucianism and Christianity. The constant force of Shinto has given Japanese religion a perennial flavor of connection with nature and supplied the abstractness of Buddhism with native myths, heroes and traditions, as well as serve as a vital force in national unity and identification. A study of Zen would also be

essential not only for an understanding of a driving spirit in Japanese life but because it has had such an impact on modern American life in philosophy, art, theater and pop culture. Probably many high school students have already read Allan Watts and Herman Hesse on their own. Thus motivation may already be present for a deeper study of this important religion which could serve as an understandable entry into the complex religions of Asia.

If comparative studies work on the ideological level the study of Japan offers a fine opportunity to open up the comparison between living in a guilt ordered society as most American kids are used to and a shame control society which is more basically Japanese. David Reisman's thesis in the Lonely Crowd may be introduced in some way to show the types of control that stem from inner direction and outward group pressure. Not only would this be an interesting approach to the study of Japanese concepts like face, hari kari, the pressure of college admittance and success, and even an analysis of the language, but it would serve as a basis for discussion as to whether Americans were ever really inner directed or whether shame has always and still does play an important role in our own social control.

Professor Hajime Nakumara suggests in his Ways of Thinking of Eastern Peoples that the Japanese in addition to the characteristics mentioned have a peopensity to accept the phenomenal world as absolute, stress group relationships at the expense of the individual, and exhibit a marked indifference to the exact logic of scientific western philosophy. Any of these subjects would make fascinating study and comparisons with all sorts of western subjects and American national characteristics.

If the concept of nationalism is a topic of study for Asia, Japan can figure prominantly. The impact on total Asian consciousness resulting from Japan's dramatic showing in the Russo-Japanese war cannot be stressed enough. Throughout China and India nationalist leaders pointed to this event as an important step toward parity with the colonial powers which dominated Asia. Also Japan's national identity, successfully manifested throughout its history as a unified national state, provides an excellent case study in the rise of a national state outside Europe.

The rise of the Japanese military in the 1920's and 30's would be a chance to examine the process of political polarization and it could be contrasted with Germany and Italy in a similar period and even with the U.S. in 1850's or today. The post war period is filled with interesting aspects worthy of study. Again cultural contact and diffusion are natural. The result of the American occupation. The change in physical structure of the people, the new fads of baseball, western music, the embracing of the age of electronics all would be fruitful subjects of research. The rise of a feeling of passivism, the disillusionment of losing the war, and the changes in family and social structure are all well presented in the contemporary novels such as Some Prefer Nettles, The Makioka Sisters, Thousand Cranes, and Fire on the Plains.

The economic recovery of Japan may be used as a case study in the flexibility, adapaptiveness and energy of the traditional Japanese culture and could be compared to the aftermath of the great earthquake in 1923, the opening of the country in 1854 and the years following the Korean tragedy in the 16th century.

Whatever aspects are selected and whatever approaches are used, the honest teacher must not fail somehow to rid

his students of a likely notion that Japan is nothing more than a carbon copy of China or of the west. Phrases like the Great Britain of Asia or the Prussia of Asia must be discouraged. Whatever else Japan is as a culture it is like all great nations: unique. As former Ambassador Reischauer has so well stated:

> It can be argued that, in almost every phase, Japanese culture differs more from other cultures than, say, the cultures of Germany, Persia, or Siam from those of their respective neighbors. Japan's graphic arts, her industrial arts, writing systems, poetry, prose styles, drama, culinary arts, domestic architecture, clothing, political and social institutions, and even her religions and philosophy show, for better or for worse, a distinctiveness that few if any other lands can boast. 18

INDIA

For the average western student, the study of India may be the most difficult of any Asian nation. Certainly, no culture form is more unlike the ethic of American life than traditional Indian society. Perhaps no people in man's history have spent so much time probing the mysteries of the soul, the nature of the universe, and other metaphysical questions as have the Indians. Probably no culture has been less interested in these matters than traditional American culture. In addition, Americans probably have more stereotypes and generalizations about India than about any other nation. For many students, studying about India means a look at subjects like poverty, sacred cows, peasant apathy and the obstacles Hinduism presents to modernization.

India does offer much valid data about modernization and social change, but to confine the study of the country to that sphere does a great disservice to truth. There exists no country in the world with a richer and more productive tradition than India. As one of the early cradles

of man's civilization, it deserves the same lofty place in the galaxy of historic luminaries as Mesopotamia, Greece and Egypt.

It would perhaps be possible to study modern western civilization without reference to its philosophy, but it is hard to imagine any legitimate course on India that leaves out its rich and variegated philosophy. Hinduism, Buddhism and Jainism have been and are so much a part of the basic fabric of Indian life, and they underlie and shape so many of the art forms, institutions and life styles of the people, that any study of India which excludes them is merely an empty vessel. Remembering the vast differences in belief and practice that exists in India, what are some of the concepts which, because of their influence, historic continuity and manifestation in everyday life, deserve to be taught?

The first such concept is the idea of the oneness of all things. As all spokes meet in the hub of the wheel, so do all discreet phenomena blend into the oneness of reality. To define this oneness as God is to perhaps confuse rather than enlighten. The oneness is more the ultimate mystery than a personalized diety. In fact even the Gods such as Shiva, Vishnu and the others are subject to the one and are less than it. The one is not a creator god standing outside the universe, but rather an immanent and all-pervasive force that is both outside and inside and from which all things spring and to which they ultimately return.

Moksha is certainly an important concept to deal with early in a study of India. Since moksha means to be released from the eternal rounds of births and rebirths - released from the clutches of the phenomenal world - into, or back to, that oneness, moksha could be described as death everlasting. This ideas as the major aim of life could be compared to the view of most students - likely

they will believe in a life geared to personal fulfillment and if they accept a heaven it will be a place for eternal life.

From moksha, one could move to the concepts of Karma and samsara. The law of karma is the moral balance which is worked out over a period of many lifetimes. There is always a balance between good and evil; the deeds of one life are carried forward, in a process of moral book-keeping, to the next existence. If one does one's duty well in this life, future lives may be lived at higher levels of existence until one is finally released from all births and deaths. Samsara, the process of births, deaths and re-births, is known variously as transmigration and re-incarnation.

Understanding the four ends of life - kama, artha, dharma and moksha - is essential for an understanding of India; it would also serve to clear up the mis-conception that Indians are obcessed with things mystical and other-worldly. Moksha, the fourth end of man, has already been defined. This release from life comes after one has achieved the other three ends of life (trivarga). Kama and artha can be grasped easily by high school students. Kama is roughly equivalent to the pleasure principle. One must be careful not to let the Puritan tradition interpret this concept as merely sexual pleasure as found in the Kama Sutra. Kama includes love, art, music and the good life in general. Artha, the power principle, includes political and financial success. In our society we are inclined to elevate these two ends as the supreme goals of man; the rich, the powerful and the playboy are all familiar figures to us. Students will be interested to read how these concepts are manifested in Indian sources.

Dharma is the remaining end of man; none is more basic to an understanding of Indian life. The concept may be translated as duty, as adhering to one's own attribute, as

the cosmic order of the universe. In daily behavior, dharma means to be, to the best of one's ability, what one is born to be, whether butcher, baker, candlestick-maker, wife or husband.

Once students understand dharma, it would be logical to discuss two of its forms: asrama dharma and varna dharma. In asrama dharma is found the Indian evolution of life stages - students, householder, forest dweller and, finally, sanyasin or holy man. For each of these four stages of life there is a dharma. A student must remain chaste and devote himself to his guru; a householder must practice kama and artna and perform all the duties of husband and father and endure all the worries of living in this world. When one's eldest son is old enough to assume the duties of the household, the individual leaves all secular things behind (traditionally by going to the forest) and devotes himself to the final end of life - moksha. The usual means one uses for this is yoga - the discipline with which a seeker of the One attempts to re-join the Godhead or oneness of all reality. (Students will be interested in this concept and some of the variety of yogas, but they should not be inundated with all the varieties and details.) After achieving this end, the individual may return to society as a "holy man" but he is no longer a personality but rather a symbol of the extinction of the ego and the unity of all life.

The other form of dharma is varna dharma, one form of what is known as the caste system. In this dharma, one performs the duties appropriate to the caste into which one is born - whether Brahman, Ksyatria, Vaisya, Sudra or outcaste. Social mobility is not the aim here; the aim is performing the tasks of whatever position one is born to. (Historically there has been mobility among these varnas and the teacher should be careful not to

over-emphasize the varna system and make it synonomous with the caste system.)

These are the important concepts that should be considered in the study of India. They offer a framework for comparison with western values and with the students own philosophies of life.

One of the best ways to teach these concepts is through the use of metaphor. If the metaphor of God as creator serves to picture the western view of God, the idea of God as a player in a drama would serve for the Indian idea of divinity. The God force may be manifest in many dieties - Vishnu, Shiva, Kali, Krishna and a host of others - but the central truth is that the God force is merely playing a part in the world in the form of one of these dieties, much as members of the class might be assigned parts in a production of Hamlet. The idea of God in the play as opposed to our idea of God outside and controlling the world is very important and very difficult to conceptualize. It requires illustration from art, sacred literature, and dance as well as examples from the daily round of life.

The model of a game is another useful device for teaching Indian philosophy. One might start a discussion about sports and games and their playing rules. Football, basketball, baseball, chess or monopoly would be good examples. In each game or sport, the student could explain the rules, what is allowed, what is not. Students will easily see the foolishness of asking how many touchdowns Babe Ruth made or how to check-mate Boardwalk. Each game has its own rules of play and goals or means of winning. Once this idea is understood, it can be applied to world views - the aims of life in different societies. Each society has its rules of laws and its own ends for which the people live. When a student asks such questions as

"Doesn't caste inhibit social mobility?" or "Doesn't Hinduism inhibit personality fulfillment?" the teacher can reply by asking "Doesn't tackling a man stealing second base lower his foul shot average?"

From here, one can determine that the goal of the Indian game of life is to seek release from life which is suffering (not cure the suffering; that's western goal). Moksha may be postulated as the end zone. The four asrama dharmas may be likened to the four quarters of a football game, each with its own rules and requirements. One must first be a student, then a householder, then go to the forest and finally become one with god. The basic rules of the game may be aims of life - artha, kama and dharma.

In the study of these concepts, students should be allowed to read some of the original sources which, if chosen with care, can easily be understood by teenagers. Excerpts from the Arthasastra of Kautilya and tales from the Panchatantra are ideal for teaching the concept of artha. Some contemporary material should also be brought in to illustrate the workings of artha. The toy fish which eats smaller fish, Herblock cartoons, and most any election campaign will provide ample contemporary material on the subject. For kama the teacher may not want to go directly to the Kama Sutra although no doubt many high school students are reading it on their own. Certain Krishna legends, classical dance and selected sculpture are all materials useful for teaching the art of pleasure.

The concept of dharma lends itself well to the metaphor of the game. One could use chess (which, incidently, is a game of Indian origin) to teach dharma. Simply challenge someone to a game and at the first opportunity move one of your pawns down and capture your opponent's

king. When he complains of this irregularity, reply that your individual wishes made you want to make that move. It can easily be conceptualized from this tangible illustration what happens to the game when one does not move in the realm of one's given responsibility. The same idea could be illustrated by postulating a lineman in football who wanted to carry the ball and countless other examples in games and sports. The aim here is to illustrate the basic rule of the game of life in India - to do one's duty and to do it well.

Karma and samsara can be illustrated through the use of a drama club. It is clear that members will have different parts to play as different plays are produced. The parts will be assigned on the basis of how well the individuals played their parts (fulfilled their dharma) in the previous plays.

All these concepts can and should be taught through the use of Indian literature and selections from the classical scriptures. Carefully selected, they are not above the level of comprehension of high school students. Both modern Indian literature in translation, or that written originally in English, abound with manifestations of these concepts and many of the books can be obtained in this country in paper back. The Ramayana, the Bhagavad-Gita, the Panchatantra and the Jataka tales are in paperback and are available in translations that can be read and comprehended by high school students.

If only a short time is available for the study of India, the best place to begin is probably the village and its daily round. Recent anthropology has done a noteworthy job in providing a number of village studies which are both scholarly and interesting. Behind Mud Walls, among others, offers a wealth of information in an interesting

presentation. On a fictional level, The Village had no Walls, Godan, Chemmeen, Pather Panchali and Kanthapura are excellent impressions of village life.

If the study begins with the village life, it is important to have students attempt to induce the major religious beliefs from reading the selections on the village. The concepts of karma, dharma, re-incarnation, kama and artha are all there if one only will look; they make more sense when presented in a life situation than as a philosophical system. One could begin with village or traditional life and then, using the same materials, go back over them for religious insights and analysis.

But what about history? In a short study of India, it is a mistake (no, impossible) to try to cover the entire four thousand years that comprise Indian history. This approach becomes mere chronological survey and concept is sacrificed for coverage once the goal is to go from Mohenjo-Daro to the Green Revolution. It would be far better to weave the past and present together to form a comprehensible pattern: the Harappan civilization and the Aryan invasion and its effects, Asoka, the classical Gupta age, and the Muslim invasions as they apply to an understanding of contemporary India.

The British period in India may provide a good opportunity to deal with colonialism and racism. Two excellent sources for this period are Indigo and A Passage to India; most students will find Kim enjoyable as a good adventure story as well as a study in the pursuit of two of the aims of life: artha and "going to the forest." Let students draw parallels between conversations between Indian and English in Passage to India and between Blacks and Whites in America today.

The national period is a good place to show the pluralism of India. Look at the biographies of some of the great leaders like Tilak, Ghokhale, Gandhi and Nehru. These will show the wide spectrum of national goals that characterized the nationalist movement. It could serve to correct the mistaken assumption that Gandhi and his non-violence dominated the Indian nationalist movement.

The chance for comparative studies abound no matter what aspect of India is being studied. Students are generally fascinated with discussions of the position of women and with comparing arranged marriages with "love marriages." Arranged marriages must be taught with objectivity; it is a social system which may be as successful as our own. It has worked for centuries and divorce is unknown in India. There are colorful accounts of this form of marriage in Music for Mohini, Nectar in a Sieve, Chemmeen, Amrita, The Dark Dancer, and some of Tagore's short stories. Again, the students could induce something about dharma and the aim of life from a consideration of this subject.

Caste is another institution which can be done on a comparative basis. To often we think of caste as a deadly social problem, unique to India. Caste is a functional social institution in India's tradition and it has counterparts in other societies, even our own. It is an organic institution which has been modified constantly over its long history.

There is much debate among scholars over what caste is. About all they can agree upon is that caste is an endogomous group which socializes only with members of its own group. Some hold that varna originally meant color, but it may also have meant appearance; thus, it cannot be said with certainity that the varna system resulted from

the subjugation of the dark Dravidians by the light skinned Aryans. Other scholars stress the Jati system, explaining that a caste is basically an occupational Group. Some, like Professor Iwarti Karve, maintain that caste is basically a blood related extended family. The average high school teacher should not try to be too definitive about caste and its origins. The important thing is for students to get a feel of caste and how it is manifest in Indian society. The best, unself-conscious presentations are in Godan (Gift of a Cow as it has been translated in to English) and Chemmeen. Kanthapura is also good. If the teacher wants to get the students angry at what was the outcaste's lot, have them read Anand's Untouchable. Books like Zinken's Caste Today are also readable and helpful accounts of caste. It would not be out of the question to bring in Beyond the Melting Pot or any analysis of ethnic, class or religious identification in America as counterparts of caste. Although you cannot move out of your caste (you can move up or down as a caste), while you can leave a labor union the analogy is instructive. Labor unions, police forces, and other occupational groups in America are, in many cases, dominated by a single ethnic group and may be likened to certain caste organizations. Caste may also be examined as a method a pluralistic society uses to find a place for and to keep peace between the hundreds of different groups that compose it.

Whichever aspects are selected by the teacher for a study of India, the richness and productivity of Indian culture should be emphasized. The all too often held stereotype of a primitive culture held back by caste, cow worship and the superstitions of its religion must be dispelled above all.

Many theologians will agree that Hinduism and Buddhism represent the most sophisticated philosophic systems in world history. H.G. Wells has called Asoka the greatest ruler who ever lived. Even in science and mathematics, long held to be the strong points of the west, Indian civilization has made significant contributions in the discovery of zero, and in the fields of astronomy and technology.

Any organization of the India curriculum should stress these historic facts and the richness of the culture. An exclusive attention to economic growth, modernization and the social and political problems that beset this largest of the world's democracies, would be a violation of any commitment to truth.

Footnotes for Teaching Asia

1. Theodore De Bary and Ainslie Embree (Editors), Approaches to Asian Civilization, P. xiii
2. Vera M. Dean and Harry D. Harootunian (Editors), West and Non-West, P. 4
3. As quoted in Milton Singer, "The Asian Civilizations Program at the University of Chicago", Ward Morehouse (Editor), Asian Studies in Liberal Arts Colleges. P. 31
4. De Bary and Embree, Op. Cit., P. ix.
5. As quoted in Ibid. P. 230
6. Milton Singer, The Social Sciences in Non-Western Studies, P. 44.
7. Edward Kracke as quoted in Milton Singer, "The Asian Civilization Program at the University of Chicago, Morehouse, Op. Cit., P. 32
8. Karl Potter, "The Self-Image Approach." De Bary and Embree, Op. Cit. P. 273.
9. Speech given at the conference on the Conversation of the Disciplines, State University of New York at New Paltz, October 11, 1968.
10. Paul Mus, Asia, Winter, 1966, P. 13.
11. William McNeil, Conference on History and Mankind: A Report, P. 65
12. Albert Marokwardt, "The Humanities and Non-Western Studies," The Non-Western World in Higher Education Bigelow and Legters (Editors), P. 52
13. As quoted in Dean and Harootunian, Op. Cit., P. 443.
14. Arthur Wright, "Chinese History for the Undergraduate," De Bary and Embree, Op. Cit. Pp. 6-7.
15. John K. Fairbanks, The United States and China, P. 52.
16. Ibid. P. 10
17. For a discussion of this phenomenon see Edwin Reischauer, The United States and Japan, Pp. 108-115.
18. Ibid, P. 105